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New South

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A New Trend in Private Colleges

By A. A. Morisey

WHILE court action is cracking the wall of segregated education in state-supported institutions below the Mason and Dixon Line, private institutions in the South, in increasing numbers, are voluntarily opening their doors to Negro students.

A survey by the *Journal and Sentinel* shows that twenty private schools in most of the Southern states have admitted Negro students to their classes. Many of the colleges, however, restrict Negroes to study on the graduate level. Others admit them freely to all departments.

The policy on the use of dormitories and dining rooms varies. At some schools Negro students live in the dormitories and eat in the dining rooms while at others these facilities are denied.

Baptist, Methodist, Presbyterian, Catholic, and non-denominational institutions are among those which admit Negroes. The complete list of institutions which formerly accepted only white students and now admit Negroes is as follows:

Columbia Theological Seminary, Decatur, Georgia

Berea College, Berea, Kentucky

Nazareth College, Louisville, Kentucky

Southern Baptist Theological Seminary, Louisville, Kentucky

New Orleans Baptist Theological Seminary, New Orleans, Louisiana

Southern Methodist University, Dallas, Texas

Wayland College, Plainview, Texas

Southwestern Baptist Seminary, Fort Worth, Texas

Austin Theological Seminary, Austin, Texas

Union Theological Seminary, Richmond, Virginia

Johns Hopkins University, Baltimore, Maryland

St. John's College, Annapolis, Maryland

The long series of Federal court decisions opening Southern state universities to Negroes has attracted national attention. Not so widely noticed is the fact that a growing number of private colleges in the South — most of them church-related — have quietly begun admitting Negro students. This article is reprinted from the Winston-Salem Journal and Sentinel. Mr. Morisey is on the reportorial staff of that newspaper.

The Catholic University of America, Washington, D. C.

Dunbarton College of Holy Cross, Washington, D. C.

American University, Washington, D. C.

St. Louis University, St. Louis, Missouri

Loyola University, New Orleans, Louisiana

Ursuline College, Louisville, Kentucky

Louisville Theological Seminary, Louisville, Kentucky

Washington University, St. Louis, Missouri

Early Precedent

The two Catholic institutions, one in Washington and the other in St. Louis, reported the largest number of Negro students enrolled. The Catholic University of America, in Washington, has followed a policy of admitting both races since it was founded in 1889. The university keeps no record of nationalities or races but estimates that it has between 200 and 300 Negro students in all departments and schools of the university. Around 500 Negro students have received degrees from the school, an official estimated. The institution has no quotas or limitations and Negro students have access to all the services and facilities of the university.

St. Louis University, like its sister school in Washington, admits Negroes to all its facilities. "They have been fully integrated into the college program with no unhappy results," an official said. A total of 351 Negro students was enrolled last year and five Negro teachers were on the faculty.

"A trend toward acceptance of Negro students is being hastened," a spokesman for the university said, "by the experience of universities like St. Louis that the admission of Negro students poses no problem of acceptance by white students and no insurmountable problem of inferior secondary education background. The forthright pronouncement of the courts in recent months and the growing realization that the teaching of democracy in American colleges can be fostered by the admission of Negroes are other factors."

Another Catholic institution admits "a limited number of Negro students and is prudently increasing its quota" but because of local conditions prefers no publicity. "Let's break down prejudice, not write about it," an official suggested.

The four theological seminaries of the Presbyterian Church in the United States admit Negro students to work on a graduate level. They are located in Richmond, Virginia; Decatur, Georgia; Austin, Texas; and Louisville, Kentucky.

Need for Contact

A Presbyterian official said, "Our denomination is sensing the need of a more definite contact between the Christian leadership of the Negro race and the white race. If we are to find a Christian solution for our problems it will be necessary for Christian leaders of both races to get together for study. For this reason, we feel that it would be to the advantage of all concerned if some way could be opened for our Negro ministers to be trained in our white seminaries."

Negro students at the Louisville Theological Seminary have access to all facilities, but those who attend the other three seminaries do not use the dormitories or dining rooms.

An official at one of the seminaries expressed the belief that a "definite

trend toward the admission of Negro students has developed" and explained it saying, "Christianity is filtering through slowly."

Three Baptist theological seminaries are admitting Negro students. They are located at Fort Worth, Texas; Louisville, Kentucky; and New Orleans, Louisiana. The latter institution voted to accept Negro students for graduate work last February but none entered during the past term.

'Recognition of Unfairness'

Wayland College, a Baptist institution, admitted its first Negro students in June. They have access to all facilities of the school. An official of the college said that the factors hastening the admission of Negro students are, "recognition of the unfairness of the present situation, a wish to equalize training facilities for all races, and an attempt to thwart communism as it tries to make inroads into democracy through the illiterate and suppressed peoples."

Southern Methodist University in Dallas, Texas, admitted its first Negro student for the winter quarter last year, but the only department open to the race is the graduate school of theology. The three Negro students who enrolled lived in the city, but a university official said that the dormitories and dining rooms of the theological school would be available to Negro students. The university is owned by the South Central Jurisdiction of the Methodist Church.

Johns Hopkins University, Baltimore, has accepted colored students each year since World War II. The registrar said, "We do not hesitate to accept those who can meet the requirements and who seem likely to profit by their attendance here." The university is non-denominational.

St. John's College at Annapolis, Maryland, has one Negro student who expects to graduate next June. It is non-denominational and has a "four-year all-required program."

"The nature of the curriculum," the director of admissions said, "tends to exercise a certain natural selection among prospective students, but this in no way coincides with racial or social factors."

A prominent white churchman, active in Southern race relations, said that the "final hurdle to be cleared" is convincing trustees of small colleges that their difficult financial conditions will not be further increased by admitting Negro students.

Youth and Morality

"There is already," he said, "enough acceptance on the part of students and faculties to make the admission of Negro applicants quite an easy process. In my opinion, the factor of greatest importance in hastening these admissions is the very decided change in attitude on the part of large numbers of young, church-related students who no longer believe in the old theory of white supremacy.

"These youngsters do not control the policies of the colleges and universities, but their steady and natural demand to change the old patterns is being more and more felt in the decisions made by the boards of trustees.

"Basic to all this, however, and most important is the simple and undeniable fact that there is no moral ground on which to continue the policy of segregation in the field of education. In my opinion, this is the pressure which in the end is going to change the current pattern."

Postscript on Groveland

NEW SOUTH readers will recall that in August, 1949, we presented an account of mob activity in the Groveland, Florida, area. (One of the main conclusions reached in that account is reprinted below.) The incident which set off the disorders was an alleged rape of a white housewife by four Negro youths. One of the suspects was shot to death by a posse. The three others were found guilty in a hasty trial; two were sentenced to death and one to life imprisonment.

Last spring, the U. S. Supreme Court ordered a new trial for the condemned men, on grounds of discrimination in selection of the jury. A re-trial has been set for November.

Following are salient portions of Supreme Court Justice Robert Jackson's concurring opinion in the Groveland case. His criticism of the original trial is a stern warning of the need for calm and impartial administration of justice in cases involving race.

Mr. Justice JACKSON, whom Mr. Justice FRANKFURTER joins, concurring in the result:

On the 16th of July, 1949, a seventeen-year-old white girl in Lake County, Florida, reported that she had been raped, at the point of a pistol, by four Negros. Six days later, petitioners were indicted and, beginning September 1, were tried for the offense, convicted without recommendation of mercy, and sentenced to death.[1] The Supreme Court of Florida, in reviewing evidence of guilt, said, "As we study the testimony, the only question presented here is which set of witnesses would the jury believe, that is, the State's witnesses or the testimony as given by the defendant-appellants."

But prejudicial influences outside the courtroom, becoming all too typical of a highly publicized trial, were brought to bear on this jury with such force that the conclusion is inescapable that these defendants were prejudged as guilty and the trial was but a legal gesture to register a verdict already dictated by the press and the public opinion which it generated.

. . . Neither counsel nor court can control the admission of evidence if unproven, and probably unprovable, "confessions" are put before the jury by newspapers and radio. Rights of the defendant to be confronted by witnesses against him and to cross-examine them are thereby circumvented. It is hard to imagine a more prejudicial influence than a press release by the officer of the court charged with defendants' custody stating that they had confessed, and here just such a statement, unsworn to, unseen, uncross-examined and uncontradicted, was conveyed by the press to the jury.

. . . No doubt this trial judge felt helpless to give the accused any real protection against this out-of-court campaign to convict. But if freedoms of press are so abused as to make fair trial in the locality impossible, the judicial process must be protected by removing the trial to a forum beyond its probable influence. Newspapers, in the enjoyment of their constitutional rights, may not deprive accused persons of their right to fair trial. These convictions, accompanied by

1. A recommendation of mercy was made as to defendant Charles Greenlee, a minor, and he does not appeal. The fourth suspect, Ernest Thomas, was killed resisting arrest.

such events, do not meet any civilized conception of due process of law. That alone is sufficient, to my mind, to warrant reversal.

But that is not all. Of course, such a crime stirred deep feeling and was exploited to the limit by the press. These defendants were first taken to the county jail of Lake County. A mob gathered and demanded that defendants be turned over to it. By order of court, they were quickly transferred for safekeeping to the state prison, where they remained until about two weeks before the trial. Meanwhile, a mob burned the home of defendant Shepherd's father and mother and two other Negro houses. Negroes were removed from the community to prevent their being lynched. The National Guard was called out on July 17 and 18 and, on July 19, the 116th Field Artillery was summoned from Tampa. The Negroes of the community abandoned their homes and fled.

'Prejudicial Publicity'

Every detail of these passion-arousing events was reported by the press under such headlines as, "Night Riders burn Lake Negro homes" and "Flames from Negro homes light night sky in Lake County." These and many other articles were highly prejudicial, including a cartoon published at the time of the grand jury, picturing four electric chairs and headed, "No compromise — Supreme penalty."

Counsel for defendants made two motions, one to defer the trial until the passion had died out and the other for a change of venue. These were denied. The Supreme Court of Florida, in affirming the conviction, observed that "The inflamed public sentiment was against the crime with which the appellants were charged rather than defendants' race." Such an estimate seems more charitable than realistic, and I cannot agree that the prejudice had subsided at the time of trial.

Concern About Violence

The trial judge, anxious to assure as fair a trial as possible under the circumstances, was evidently concerned about violence at the trial. He promulgated special rules which limited the number of visitors to those that could be seated, allowed no one to stand or loiter in hallways, stairways, and parts of the courthouse for thirty minutes before court convened and after it recessed, closed the elevators except to officers of the court or individuals to whom the sheriff gave special permit, required each person entering the courtroom to submit to search, prohibited any person from taking a "valise, satchel, bag, basket, bottle, jar, jug, bucket, package, bundle or other such item" to the courtroom floor of the courthouse, allowed crutches, canes and walking sticks only after inspection by the sheriff showed them to be necessary aids, prohibited demonstrations of any nature and made various other regulations, all of which the sheriff was charged to enforce and to that end was authorized to employ such number of deputies as might be necessary. Such precautions, however commendable, show the reaction that the atmosphere which permeated the trial created in the mind of the trial judge.

The situation presented by this record is not different, in essentials, from that which was found a denial of due process in Moore v. Dempsey, 261 U.S. 86, 43 S.Ct. 265, 67 L.Ed. 543. Under these circumstances, for the Court to

reverse these convictions upon the sole ground that the method of jury selection discriminated against the Negro race, is to stress the trivial and ignore the important. While this record discloses discrimination which under normal circumstances might be prejudicial, this trial took place under conditions and was accompanied by events which would deny defendants a fair trial before any kind of jury. I do not see, as a practical matter, how any Negro on the jury would have dared to cause a disagreement or acquittal.

The only chance these Negroes had of acquittal would have been in the courage and decency of some sturdy and forthright white person of sufficient standing to face and live down the odium among his white neighbors that such a vote, if required, would have brought. To me, the technical question of discrimination in the jury selection has only theoretical importance. The case presents one of the best examples of one of the worst menaces to American justice. It is on that ground that I would reverse.

From 'New South,' August, 1949

It is often said that the best deterrent to mob violence in cases of criminal assault is speedy trial and conviction of the culprits. This is a dangerous doctrine. Justice, in its proper sense, cannot be hurried; when it is, the result is frequently a violation of the judicial process. Our court system is designed to give the accused person the benefit of every doubt, but that does not occur when cases are tried in an atmosphere of prejudice and passion. Authorities are often swayed, consciously or unconsciously, by their desire to appease the wrath of the public.

We are not concerned here with the guilt or innocence of the three Negroes accused in the Groveland case. But it is obvious that they deserve a fair and objective trial. The grand jury, perhaps necessarily, made its investigation during a time of great public excitement; it was not even possible to hear testimony by the accused men, since they could not safely be returned to the county. The nature of public opinion was well illustrated by a cartoon prominently displayed by a daily newspaper in a nearby city. On the day the grand jury convened, the paper bore across its front page the picture of four empty electric chairs, under the imperative caption, "No Compromise!"

In view of all this, some of the statements made by local officials were disturbing. It will be recalled that the state attorney declared the accused men would receive an early trial; the circuit judge announced that he saw no reason why the trial should not be held in Lake County. In such a case, one might question the advisability of a hasty trial, however satisfying it might be to the relatives and friends of the assaulted girl. And, whenever the case may be tried, the need for a change of venue is obvious. Public sentiment being what it is in Lake County, a calm trial and unbiased consideration by a jury would be well-nigh impossible.

Negro Candidates in Southern Elections

With the growth of the Negro ballot in the South, Negro office-seeking has shown a moderate but steady increase in the past few years. During 1951 some thirty Negroes have sought public office in their communities. Leading the Southern states by far in this respect is North Carolina, where fifteen Negro candidates offered for city councils. They participated in primaries or final elections in Burlington, Chapel Hill, Charlotte, Durham, Fayetteville, Gastonia, Greensboro, Madison, Monroe, Raleigh, Rocky Mount, Southern Pines, and Winston-Salem.

Although only five Negroes in the region were successful in their bids for office, others failed by narrow margins. In Jacksonville, Florida, for example, one of two Negro candidates for city council placed second in a field of four.

The successful candidates — in each case for city council or board of aldermen — were:

Dr. W. P. Devane, physician, Fayetteville, N. C.

Dr. William M. Hampton, physician, Greensboro, N. C.

Rev. William R. Crawford, Winston-Salem, N. C.

Robert E. Lillard, attorney, Nashville, Tenn.

Z. A. Looby, attorney, Nashville, Tenn.

Particularly notable was the election of Dr. Hampton. He is the first Negro in recent years to serve as councilman in Greensboro. In a field of thirteen candidates for seven vacancies, he won fifth place. This showing was partly due to the substantial number of white voters who supported him. Of 5,219 votes cast in his favor, only 2,393 came from the predominantly Negro precincts. It has been estimated that Dr. Hampton might well have won solely on the basis of white returns.

Also significant was the heavy support received by Dr. Devane, of Fayetteville. Having completed one two-year term, he was re-elected with the largest number of votes received by any of the ten candidates in the race.

Mr. Looby's election, followed shortly by that of Mr. Lillard, marked the first time in almost forty years that Nashville has had Negro representation on its city council. The change was made possible largely by the passage of an ordinance providing for election by districts rather than wards.

Winston-Salem has had a Negro alderman since 1947, when the Rev. Kenneth Williams set the precedent for North Carolina and other Southern states. At the end of two terms on the board of aldermen, Mr. Williams this year declined to seek a third and was succeeded by Mr. Crawford.

SRC ANNUAL MEMBERSHIP MEETING

The Southern Regional Council's 1951 membership meeting has been set by the Executive Committee for Wednesday, December 12, in Atlanta. Members will be notified at an early date of the time and place of meeting.

Our Stake in Africa

By Emmett J. Murphy

THE United States has been traditionally unconcerned, for the most part, with Africa and its affairs. Even during the days of the slave trade our interest in the continent was confined to the procuring of slaves along the west coast of Africa.

A possible toehold for United States economic and political influence was gained when the Republic of Liberia was established in 1847, but events soon showed that our efforts would be confined to the minimum necessary to provide a bare level of existence for the Liberian colonists. To most Americans, Africa has been the "dark continent" for centuries.

Particularly in the last two decades, however, American business and governmental interests have begun to stir and cast wondering eyes toward Africa. During World War II, Liberia, Dakar, and the various areas of north Africa loomed in importance for military purposes. The Union of South Africa and the Belgian Congo, both producers of a variety of strategic minerals, were recognized anew in this country. By the end of the war, the United States military departments, the State Department, and several private economic interests took firm steps to insure an open door for American investments in all parts of Africa.

A few American universities are now, for the first time, beginning serious study of African affairs. Last summer Northwestern University arranged a six-week Institute on Contemporary Africa. The Southern Regional Council sought out a suitable Southern student to attend and obtained the necessary scholarship aid. The choice fell on Mr. Murphy. He is a Georgian who has done graduate work at Emory University and the University of North Carolina. He spoke with warm praise of the Institute and has written for New South this summary of his own conclusions about African matters.

A New Era

There seems little doubt that we are entering a new era of relations with Africa and its peoples, particularly since many of the European colonies are moving toward independence, taking with them a healthy desire to advance economically and reach a higher standard of living. Our motives for establishing and maintaining friendly relations with the various parts of Africa are primarily economic, but we also see clearly the importance of Africa's strategic location, its manpower potential, and the prestige value of being regarded favorably by its native leaders and peoples.

Africa's economic potential is enormous in a world torn by war and depletion of natural resources. It contributes to the world even now the following percentages of important products: uranium, 60%; diamonds, 99%; cobalt, 80%; gold, 58%; phosphates, 36%; chrome and manganese, 30%; copper, 18%; cocoa, 69%; palm oil, 70%; and hard fibers, 46%. Some coal deposits have been discovered, and iron deposits of great size and purity have been reported in parts

of west Africa.

In the last three years an American firm has begun a very successful operation of iron mining in the Bomi Hill deposits of Liberia; in addition, reports continually trickle in from the interior of deposits of various minerals in geologically unknown areas. As a potential food producer and as a consumer of a great variety of products, Africa has great possibilities. But at present many parts of Africa are subject to periodic food shortages and famines, due largely to the fact that native economy, efficient in terms of existing soil and climatic conditions, is not adequate to support large populations in the few fertile areas of the continent.

Experts from Europe and the United States feel that the construction of irrigation systems, the scientific control of erosion, the use of modern methods of fertilization, and the introduction of modern methods of work organization could increase food production enormously. In Liberia, for example, experiments in 1946 carried out by a U. S. economic mission showed amazing results in the successful adoption of scientific agriculture and new crops by natives of the interior.

Toward Independence

In another way, however, Africa is of even greater importance to the United States and the free world. From a huge, sprawling, primitive, and undeveloped area completely under the direction of European powers it is moving slowly but unmistakably toward modernization, political consciousness, and independence.

In this transition the struggling handful of literate African leaders place a great trust in the possibility of aid and guidance from the United States. They believe fervently in the democratic, self-determining ideology which this country represents for subject peoples all over the world. The dignity of man, the equality of all peoples, the worth of the individual — to African peoples, the United States stands for all these.

Students in U. S.

Until recently most Africans who went abroad to study went to Europe, usually to the universities of the colonial powers to which they were subject. The number of students studying in the United States is still very small (there were 410 in 1950), but the number promises to grow rapidly. Part of the increase represents the increased recognition of American world leadership, part a reaction against continued identification with colonial powers. African students in this country report that most of the better jobs in the civil services and governmental agencies are given to European-educated men, however, while the American-educated men usually go into the professions, business, ministry, or newspaper work.

Much good and much bad can be said about the activities of the European colonial powers in Africa. But, whatever is true, the many African leaders prefer not to be dependent in any way upon their present political guardians. A few of the leaders in Nigeria and the Gold Coast, for instance, are seeking investments and political advice from the United States, even though Britain has embarked on fairly speedy programs of investment and promises much greater political autonomy in the near future.

Few of them advocate complete

isolation from the Western world, because they desire the economic development which they know they cannot achieve unaided. But they prefer that the development take place under native direction and at native choice. To achieve both the freedom and the development of their countries, many African leaders look to the United States.

At the present there seems to be little likelihood of African leaders turning to Russia and communism for aid. In South Africa, for instance, a few of the literate natives have embraced communism, but the total influence of communism in the Union is almost negligible. Communism as an economic system holds little attraction for a people who have for centuries practiced a very successful type of communality of their own, and Russian technological and capital resources are not as appealing as those of the United States. What danger there is lies in communist efforts to exploit nationalist sentiment for liberation from European colonial powers. It is on this point that the United States must eventually take a crucial stand, if it is to fulfill the expectations held by Africans.

Racial Discrimination

Discriminations based on skin color and race have been practiced in Africa to a very wide extent; these are keenly resented by African peoples and their literate leaders. Although these same discriminations are part and parcel of the American race scene, fortunately for our prestige in Africa they have never been publicized to the fullest extent among Africans.

More and more, however, African students — the backbone of political leadership in modern Africa — who come to this country to study are disillusioned by being segregated and refused many public services. Few of them are disillusioned to the extent of totally rejecting further contacts with our country, but their experiences cannot but lessen their faith in the leadership of the United States.

American Shortcomings

Even more damaging to United States prestige in native Africa are the activities of many American business and governmental representatives in Africa and in such bodies as the United Nations. Many Americans in Africa feel it necessary to fit in with the established social patterns set by other whites, even when these are quite derogatory to native dignity. Africans, expecting men from the country which leads the fight for universal human rights to act out the ideals for which America stands, are surprised and hurt to find that Americans string comfortably along with the practices of British, French, Belgian, or South African whites.

In the United Nations and special international councils, Africans are confronted with the same situation. American representatives, arguing in the abstract for self-determination, freedom, and human rights are found either to pay little heed to appeals by African native representatives or to go along with the policies of the colonial powers on most issues.

The recent move of the Union of South Africa in annexing South West Africa, protested by natives and Europeans alike, met with no determined opposition in the UN, even though in open defiance of UN provisions. Many native leaders and Europeans are afraid that South Africa will attempt

to take over Southern Rhodesia or Bechuanaland; they express little confidence that the United States or the UN will take firm steps to prevent it. Further, appeals by native groups from French Togoland to the UN to act to force liberalization of French policies met with inadequate response. In all such cases the United States, as leader of the democratic world, is looked to for sympathetic action.

U. S. and Human Rights

As the masses of native Africa become more literate, more vocal, and more in communication with world activities, the policies of the United States in the matters of racial contacts, independence movements, and human rights will assume greater and greater importance. Race relations within the United States, even now beginning to figure prominently in our relations with Africa, will assume more prominence.

The appeals of communist representatives, ever ready for faltering steps on the part of the democracies, will grow more audible and perhaps more tempting to many African leaders. It is certainly within the ability of Americans to take steps to safeguard our interests and prestige in such vital matters, but we cannot continue to rest on our ideological laurels.

The world today is action-conscious, and although peoples may be attracted for a time by the lure of a high-sounding ideology and pretty words, they cannot be held for any length of time without constructive attempts to back up such promises.

Land alienation has been a serious problem in all parts of Africa wherever white settlers have entered, reaching its most alarming proportions in the Union of South Africa, where the vast majority of natives are either segregated on tiny reserves or live in squalid slums in the cities and industrial areas. Land alienation is still proceeding apace in Kenya and Tanganyika despite protests by the British colonial officers and the enactment of somewhat limited statutes. As yet the United States has exerted little pressure toward land reform and the prevention of alienation, although the problem is becoming increasingly recognized in governmental circles.

Fortunately, the picture has many bright aspects, particularly on the economic side. Through the facilities of the Marshall Plan, the Point Four program, and limited private enterprise, the United States has participated in many concrete efforts to develop Africa. It has insisted with some measure of success that social and political development be included with the economic programs. Although the latter aspects have not reached the pace desired by most native leaders, they have been warmly received.

Liberian Development

In Liberia, Africa's only truly independent Negro republic, the United States has showed many indications in recent years of acting positively to help in economic development, social development, and the promotion of a democratic society shared by all indigenous groups. The Firestone rubber plantations in Liberia, begun in 1936 and encouraged by the United States government, have helped greatly to provide government revenue and stabilize the national debt in that country. The rubber ventures have helped to build highways, hospitals, and other services badly needed in Liberia.

Since the war, the United States

government has constructed a modern port at Monrovia, helping to open the country to more trade. In 1950, the United States granted Liberia loans for highways and health services, and is planning to provide experts for a broad program of economic development. As a condition for this aid, our government has insisted that the franchise in Liberia be extended to the hitherto unrepresented native majority and that many measures of governmental reform be carried out.

A Testing Ground

To summarize, Africa is of great importance to America and Europe because of its economic potential, its important location, its manpower potential, and its position as a testing ground for the application of democratic ideals. The latter is in many ways the most important of all and can be crucial in the world struggle between West and East. Because it is more nebulous and less material than the other aspects, it needs even greater emphasis. The peoples of Africa after long centuries of simple tribal life dominated by European interests are beginning to absorb modern world ideals of democracy, human rights, and freedom, and their first moves are in the direction of removing the shackles of colonial rule which they feel bind them.

It is our duty to recognize these native desires and to cooperate actively in their realization. The actions of white Americans toward Negroes, in this country and in Africa, cannot continue to be contradictory to our professed ideals of human rights and democracy if we wish to develop warm and cordial relations with African peoples.

Past Year Shows Negro Police Gains

Employment of Negro policemen — now an accepted practice in most parts of the South — has continued to gain in the past year. Since NEW SOUTH published its last tabulation in September 1950, 7 Southern cities and one Southern county have increased the total by 16 uniformed officers, one deputy sheriff, and one policewoman.

These additions bring the grand totals for the South to 81 cities in 13 states employing 379 uniformed policemen, 44 plainclothesmen, and 18 policewomen. It should be noted that this is a conservative tabulation, since it includes only officially confirmed figures.

The cities newly employing Negro policemen are Augusta and Columbus, Georgia; Ocala, Florida; Greenville and Wilson, North Carolina. Guilford County, N. C., in 1950 employed the first Negro deputy sheriff in that state.

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